# Grace and Mercy to a Sinner, in a Time of Afflictions.

OR

# The serious Meditations of M. *Tho. Fo[illegible]* of *Rochester*: During the time of his Imprisonment, before his Execution. Faithfully delivered from his own COPIE.

Together with his Funeral Sermon, Preached by Mr *Wil. Sandbrook*, *P. M. Rochester*.

Set forth for the strengthning of our Faith, in Jesus Christ; and to arm our selves against Satan.

Published for the satisfaction of his Friends, and conviction of his Enemies. By *John Plaise*.

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Ford, Tho of Rodd

Playse, John

Sandbrooke, Will. he died the following Year. Wood a. o. 3. 469. This Sermon not known to Wood.

BRITISH MUSEUM

# To the Reader.

Courteous Reader,

*Having the Original of this Coppy committed to my hands by the Author thereof, (it being a grand part of his ſerious meditations, during the time of his impriſonment in Rocheſter) was deſired by many of the Inhabitants and others adjacent, to tranſcribe the ſame, that it might be committed to Preſſe, thereby to come to the publique view. The Peece it ſelf is but ſmall, yet full of many precious Truths: and altho penned by a Perſon ſtained with the guilt of the blood of his own Siſter, yet in it thou ſhalt find ſo much of Gods glorious Countenance ſhining out upon him, (after ſo long a time of Gods with-drawing) which thou ſhalt find fully diſcovered in his laſt Speech, annexed to this Treatiſe; that thou maieſt conclude with me, doubtleſs he is now at reſt in the arms of a faithful Redeemer.*

# To the Reader.

*Judge charitably, accept of it kindly, and walk thankfully with God for all his mercies: These are the only desires of him, that is*

*Thine*

Margarets Rochester

*Jan. 26.*
*1656.*

John Plasse.

Several Notes and Observations, collected by me *Tho. Ford*, for the strengthning of my Faith in my Saviour, the Lord Iesus Christ, and sealing of the assurance of my everlasting salvation.

*Dedicated to any tender eye that will pardon the mistakes, and correct the Errors.*

---

*My entrance by Prayer.*

MOst high and mighty Lord God, that didst create Man after thine own image, but he fell from thee, and by his fall made himself despicable and most vile in thy eyes. O Lord we are in his loyns, and

are corrupted in him, ſo that our original corruptions are enough to ſink us into Hell, without any actual tranſgreſſions. But ever bleſſed be thy Name thou didſt not leave us in this condition, but didſt provide a Saviour the Lord Jeſus Chriſt, to randſom us from the thraldom of ſin and death, that whoſoever beleeves in him ſhould not perriſh, but have everlaſting life. Strengthen me O Lord the greateſt of ſinners, that I may by ſure evidences from thy good ſpirit working in me a lively faith, receive ſome crums of mercy from thy Table. Take away O Lord the hardneſs of my heart, the blindneſs of my underſtanding, the deadneſs of my affections: Create in me O God a new heart, and renew a right ſpirit within me: Make me to hear joy and gladneſs: Rebuke the Tempter that hath been too ſtrong for me; and while I live here, let me live to thy glory; and before I depart hence receive that bleſſed and comfortable ſentence from thee, *Thy ſins are forgiven thee.* And this I begg of thee for the ſake of Jeſus Chriſt my alone Saviour and Redeemer. Amen.

## Of God.

*He is glorious in his Essence, and glorious in his Persons.*

In his Essence, of an eternal being, by himself, without beginning and without end, *Jehovah, Elohim.*

*He is glorious in his Persons, Father, Son, and Holy Spirit.*

The Father is glorious in his great work of Election.

The Son is glorious in his great work of Redemption.

The Holy Ghost is glorious in his great work of Application.

The Father is glorious in chooſing the Houſe.

The Son is glorious in buying the Houſe.

The Holy Ghoſt is glorious in dwelling in the Houſe.

*To apply this to my ſelf.*

Is God ſo full of glory and Majeſty? with what an awfulneſs and dreadfull reverence of his Majeſty ſhould I come before him to beg pardon for my ſins? for my ſins that have been ſo ſinfull beyond meaſure? the whole courſe of my

life hath been nothing else but a continual act of sin; and to all my sins have added Murder, and that not of a stranger, but of my own Sister.

Well, Where shall I rest for Comfort? In the Father? He is full of Majesty and Glory; I cannot. But here must I rely, upon Jesus Christ my Redeemer; that by true repentance for my sins, (principally as they have been an offence against the Majesty and dishonour to his Name) joyned by a lively Faith in Jesus Christ; Here must I cast Anchor, and upon this Rock must I be preserved from dispair of Gods mercies.

*Quest.* *But how shall I come to Christ, that I may find mercy?*

*Anſ.* 1. Come to him mourning, and loathing thy self for thy long continuance in sin, and refusing of him: come with a broken and lamenting heart, for all thy sins: but especially for thy sleighting of Christ, for the shedding of his blood, the renting of his bowels: and if thou canst not come as well as thou shouldst, yet come as well as thou canst come to him, and make thy moan of thy unbeleef and inability to come.

2. Come

2. Come with this assured confidence, that those that come unto him, *he will in no wise cast away*; and thou being come he will not cast thee away. *Let us draw neer with full assurance of Faith, having our hearts sprinkled from an evil Conscience, and our bodies washed with pure water.* Joh. 6. 37. Heb. 10. 11

3. Come gladly and willingly glorifying the grace of God, but abasing thy self. Come with gladness that thou shalt *be brought and enter into the Kings presence*: receive not the grace of God as a common thing, but thankfully, and with all thy heart: for the end why the Lord gives Christ to a man, is *the glory of his Grace*. If the Lord attain his end, he desires no more: For why should he when he hath his end? Psal. 45. 15. Phil. 2. 30.

The only way and means to obtain pardon from God the Father, by his Son Jesus Christ, is set down briefly by S. *John* thus: *If we acknowledge our sins, he is faithfull and just, to forgive us our sins.*

Make therefore a diligent search of thy heart, by the Law of God: arraign thy self in thine own thoughts before

God, Suppoſing this were the day o reckoning; rip up thy heart, and lay open all thy known ſins without leſning them without excuſing them, without hiding them, without taking upon thee to defend them: thus did *David Pſal*: 51 3.4. thus did *Ezra*: 9.6. and then go on to give Iudgement to thy ſelf, I ſay Iudge thy ſelf, that thou be not Iudged Thus did *Daniel* in the 9. and the 7 Thus did the Prodigall, *Luke*: the 15 21.

One thing is very obſervable in the Prodigals return to his Father; and that on the Fathers part: the Text ſaith *His Father went and met him*: intimating unto us the goodneſs and infinite mercy of God in the Lord Jeſus Chriſt to humble and penitent ſinners; that by hearty repentance come home unto him: He is very ready and willing to meet them, to imbrace them in the arms of his mercy, to kill the fatted Calf, to provide delicates, heavenly delicates for his the bread of life, the food of immortality, uſhered in with the moſt delightfull Muſick, for *there is joy in Heaven over one ſinner that repenteth.* (That by the way.)

Lu. 15. 10

When

When thou haſt judged thy ſelf, then earneſtly beg of God pardon for Chriſts ſake, and never leave him off untill he give this bleſſed anſwer to thy Conſcience, that thy ſins are pardoned. The unjuſt Judge by reaſon of the importunity of the Widdow, granted her requeſt; how much more ſhall the *juſt God grant the requeſt of his, that pray day and night unto him?* *Hoſ.*14.3

Thus did *David, Let thy good ſpirit lead me.* &c. *Dan.* 9. 18. 19. 20. 21.

Theſe things are neceſſary, if we would be ſaved: we muſt not be Cowards in a buſineſs of this nature, if we intend to win the field, but we muſt work our beſt endeavours, and ſtill hold out wreſtling with God, if we intend to win the Victory. Some Captives amongſt men, are redeemed by price only, ſome by power without price; but ſuch is the lamentable captivity of all men, under ſin and the ſeverity of Gods Juſtice, that without the price of Chriſts blood, and the power of his ſpirit, there is no deliverance from ſin and miſery: the Lord Jeſus Chriſt having paid the full and abſolute price of our deliverance. *Joh* 8.32. *Pſal.* 143. 10.

Yet

*Read Eph.* 1

Yet it is with us as with a company of Captives in prison; our sins like strong chains holds us, Satan our Keeper will not let us go: the Prison doors through unbeleef are shut upon us, and thereby God and Christ are kept our from us: what power now can rescue us that are held fast unto such a power, even after the price is paid?

Ro. 11. 32

*Hose.* 13. 9 *Acts.* 5. 31.

The spirit of God speaketh of a power in Christ, *Thou hast destroyed thy self, but in me is thy help.* As Christ hath redeemed us, so we must go unto him for strength and power, that we may make application of this Redemption to our selves, that by his spirit we may find the fruits of it on our own souls: and here consists our comfort, that as Christ was abased to purchase redemption for us, so now he is exalted at the right hand of God the Father, to apply this redemption unto us.

*Four causes of mans misery, joyned with four acts of Christs power.*

Mans misery,

1. The ignorance of his own misery.
2. Security and unfenciblenes of it.
3. Car-

3. Carnal confidence in their own duties.

4. Presumption or resting upon the mercy of God, by a Faith of their own forgeing.

Christs Act,

1. Conviction of sin.

2. Compunction for sin.

3. Humiliation, or self-abasement.

4. Faith. These are the works of Christ on the soul. *Isa.* 43. 25

There must be an actual deliverance *Ezek.* 36. 22
in man, wrought by the efficacy and power of the Spirit of Christ, as well as a purchased deliverance wrought by the blood of Christ: therefore untill we can find the former wrought in us, we can lay no claim to the latter: until we can see sin in its own colours, with the several aggrevations thereof, and the wages of sin, which is eternal death, we cannot truly hate it, and not truly hating it, we cannot repent of it; and not repenting of it, we cannot with a true faith lay hold on the Lord Jesus Christ. *Shew me thy Faith without thy work*, saith S. *James*; and I will shew thee my Faith by my works. *He that repents* *Ia.* 2. 18.

*and*

*and beleeves shall be saved; but he that beleeves not shall be damned.*

Thus you see where our rest and rock of comfort for salvation is: only in our Saviour the Lord Jesus Christ. You see the manner how we must come to Christ, so that we may be accepted: we must come loathing and abhorring our selves, out of our selves into Christ, come humbly, come willingly to Christ, as with all thy might and power, as to the only spring, fountain and head of comfort, of wisdom, of excellency; come even as the Bride to the Bridegroom, as the members to the Head, as the branches to the Vine: and let thy confidence when thou comest, inwardly perswade thee, that *Those who come to him, he will in no wise cast away*, for we have his promise for it.

*Behold*, saith our Saviour *I stand at the dore and knock.* &c. Let every beleeving Soul then say with *Thomas*, *My Lord and my God.*

*Iohn* 20 28

Objection may arise, *Is God such a merciful God? and is Jesus Christ so willing to imbrace us when we come unto him, and seek to him by those w[illegible]:*

*which*

*hich he hath appointed us in his Word?*
*hen what is the reaſon that he hears*
*t the Prayers of his People, that they*
*t up unto him to be delivered from ſin,*
*om ſome particular ſin, which it may*
*is more predominant than any other;*
*againſt hardneſs of heart?*

*Anſ.* It may be thou art not humbled e-
ough in thy ſelf; thou doſt not pray as
ou oughteſt to pray in Faith: or if thou
ſt, God may for preſent not anſwer
e according to thy deſire, for the try-
of thy Faith and Patience, to make
ce the more earneſt ſuitor unto him.
*oahs* Dove returns not preſently with
Olive branch of Peace in his mouth:
ayer ſometime s that ſpeeds well re-
rns not preſently for want of compa-
enough to fetch away that abun-
nce of mercy that God hath to give.
he Lord ever gives them that ask in
ith: their asking in mony or monies
orth, God is long many times before
gives, but pays them well for their
iting.

Approve thy ſelf to God in all thy
aies, for he is an omniſcient God: no
atter what the world ſaith of thee:

God

God is thy Spie, taking notice of all
actions, and they are in print in Hea
which that great Spectator and Ju
will open at the great day. Fear the
fore to sin in secret, unless thou canst f
a dark hole to sin where God cannot
thee. Have a care of playing the Ath
in practice, although thou be not so
thy profession; to confesse there is
God, yet by thy works to deny h
even if it were possible to unthrone
Jus Christ: they that pluck the K
from his throne are as bad or as vile
they that say there is no King.

But that we may the better understa
how sin is remitted by Christ, and
him, Consider that in him there
three things, that makes Sin exceedi
Sinfull.

1. The Crime of Sin.
2. The Guilt of Sin.
3. The Stain and blot or pollution
Sin.

The Crimes by which God is offen
ed.

The Guilt by which we are liable
punishment.

The blot or stain which the
con

committed leaveth in the offender.

These three are taken away by the merits of Christ.

1 The Crime is taken away by his Obedience.

2 The Guilt is removed by his sufferings.

3 The blot stain and coruption is hidden by his holiness, and the very being thereof, daily diminished by the strength power and working of his Spirit.

If thou wouldst be saved, this must be thy Plea: I Lord have most grievously sinned against thee, even in my best performances; therefore I beseech thee for Christ his sake to pardon me: And not thus, Behold this I have done, thus I have deserved, therefore I require thee of thy Justice to reward me: for in the work of salvation all merit and desert of our own is absolutely excluded.

How sweetly and contentedly may that soul repose it selfe that hath a testimony of his salvation by Iesus Christ that God is reconciled unto him in Christ, notwithstanding his many and grievous sins the root of corruption eve-

ry coruption that lyeth lurking in the heart of man. Now for the ſoul to feele ſuch a change, ſuch a regeneration wrought on the heart, after a true and ſerious repentance, and the embracements of a Saviour, the Lord Jeſus in his arms ready to receive thee; what a tranſcendent unſpeakable comfort is that ſoul partaker of!

But that we may not flatter our ſelves with the bare flaſhes, and as it were, ſhaddows of comfort, taken from a wrong principle, let us conſider, and that ſeriouſly, from whence our comforts do ariſe: Do they ariſe from an utter abhorring our ſelves by reaſon of our polution by nature? For until we be wounded, what need can we find of a medicine? Until we can find our ſelves heart-ſick of ſin, what need can we find to our ſelves of a Phyſician? *They that are whole need not a Phyſician, but they that are ſick.* Is Jeſus Chriſt the chief deſire of thy ſoul? Art thou willing to part with any thing for him, that having found this treaſure, canſt thou preſently hide it in thy heart? Art thou willing to ſell all that thou haſt to purchaſe this

Field,

Field, this Treaſure, this Wiſdom? Is thy heart affected with the ſaving knowledge of Jeſus Chriſt? Doſt thou eye Jeſus Chriſt by faith? Doſt thou ſee fulneſs of ſatisfaction in the merits, death, and paſſion of Chriſt? Doſt thou feel by the power of Chriſt's ſpirit an application of all this to thy ſoul, that thou canſt out of a ſetled aſſurance conclude theſe benefits and bleſſings belong to me?

Then my ſoul, let thy temporal condition be what it will, as for this life, yet raiſe up thy affections higher; let thy heart be where thy treaſure is, repoſe thy ſelf upon Jeſus, and take care of exempting thy ſelf from thoſe heavenly priviledges which the blood of Jeſus Chriſt is ready to pour down upon thee.

Theſe things well conſidered, are as ſo many ſinews and joynts to ſtrengthen a weak and drooping faith; the Lord give me his ſpirit of grace, that I may not only write theſe Truths, but that by his ſtrength they may be applied unto my ſoul.

*Thomas Ford.*

He that broke the heart of *Manasseh* and *Paul* after their blood and blasphemies, when they never desired any such thing, he can break thine much more, when thou desirest him to do it for thee.

*T. F.*

To my loving and esteemed Friend, Mr *Henry Wright*, one of the Serjeants at Mace, within the City of *Rochester*.

Loving Friend,

I *Present unto you a small quantity of Winter fruit, which hath fell from a Dry Branch: What my purpose is in presenting them, I trust of your self you will conceive it to be no other but this, that they may remain with you as a testimony of my setled purpose, never to forget your ancient Love: He that hath a friend, let him shew himself friendly saith the Scripture. Accept therefore this little as from a new Graft upon a corrupt stock, and vouchsafe it some low room in your Meditations; and as you relish it, promote it; not for any worth in the Gift, but for the integrity of the Donor, who while he lives, will alwaies pray, that after you and yours have served their time here, ye may be made Free-men, and Free-women of the Kingdom of Heaven.* Amen *Pro:* 18. 24:

Your loving and Well-wishing
Nov. 30. 1656. Friend, *Thomas Ford*, a Prisoner in the Prison of the City of *Rochester* called the *Dolphine*.

Certain Propoſitions which (in my Meditations) I have collected together (in this time which is lent me) out of the 14 chapter of *Hoſea*, and the firſt verſe.

The words are theſe,

*Oh Iſrael, Return unto the Lord thy God, for thou haſt faln by thine Iniquity.*

THe words are an exhortation, or a vehement perſwaſion (which the Spirit of God doth uſe by the Prophet) to return to God. The whole chapter containing a rouſing or ſtirring up the people of Iſrael to repent of their iniquities, and to return to God; whereunto are annexed gracious promiſes of Gods mercies unto them, in healing their backſlidings, and returning unto them: and you may obſerve what a mixture of repentance and mercy there is in the chapter:

chapter: From whence in the general, we may obſerve the unſeparableneſs of true repentance and mercy; they are linked together as in a chain, even as *David* and *Jonathan*, they will not part one from the other.

In the words there are five particulars obſerved:

1. The ſeriouſneſs of the Prophet's call, perſwading our better attention, and as it were a neceſſity of lending an ear unto this Call, in the Vocative, O!

2. The perſons called, *Iſrael*: By Iſrael is meant the people of God.

3. The Act or Duty called unto; *Return.*

4. The object matter of their return, or the perſon to whom they ſhould, is, *the Lord.*

5. and laſtly, The grounds and reaſons of this their return, laid down in cloze of the words; *For thou haſt fallen by thine iniquity.*

From the words you may plainly gather ſeveral points or obſervations, to wit;

1. *That the beſt and choiſeſt of God's children may decline, and grievouſly fall from God, as Iſrael did.*

2. *That the ways of ſin lead us directly from God.* Or thus, *That ſin is an abſolute turning the Back upon God; therefore Return.*

3. *That God the Father, through his Son the Lord Jeſus Chriſt, is the only ſhelter and tower of refuge for a penitent ſinner.* Thy God.

4. And laſtly, *That it is and ought to be the main ſcope and aim of the Ambaſſadors and Miniſters of Jeſus Chriſt, to diſſwade from ſin, and perſwade to repentance.*

*O Iſrael, Return unto the Lord thy God; for thou haſt fallen by thine iniquities.*

Firſt, of the firſt in order, *That the beſt and choiſeſt of God's Saints and people may grievouſly decline and fall from God.*

For proof whereof, I need go no further then the ſubject we treat of, *Iſrael*; a name whereby God pleaſed to ſtile his own people, his elect, his choſen people of Iſrael; my people, as he terms them. Nay God is pleaſed to term himſelf *The King of Iſrael*, in *Iſa.* 44. 6. *Thus ſaith the Lord of Hoſts, the King of Iſrael, and*

*Hoſ.* 4. 6. *Eſai.* 44. 1.

*and his Redeemer, the Lord of Hosts*: We know the prerogative of Kings is to rule over their Subjects, to have the command and government of their subjects, and we know what the duty of Subjects ought to be in yeilding obedience to the commands of a King, and not to rule over their King; yet this revolting people Israel, this rebellious House, for so God calls them, notwithstanding his owning them for his people, and challenging a Soveraignty over them, grievously sinned, and fell from God; For, *thou hast fallen by thine Iniquity. Your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.* Esa: 59: 2.

So to instance in divers other of the Saints and people of God.

*David*'s Adultery and Murder, 2 *Sam.* 11. 4 to 18.

*Peter*'s Denial, *Mark* 14. 68.

But what are the grounds and reasons that Gods people fall from him by their iniquities?

First, The principal and main ground may arise from Original sin, the filthi-

ness

neſs and corruption of our own natures for we are in nature, as we came out o the loyns of our Parents, no better the a very lump of rottenneſs and corru ption.

If thou ſhouldeſt ſee a man from th *Eſa.* 1.6. very crown of the head to the ſoal of hi foot. had nothing in him but wound and ſwellings, and ſores full of corrupti on, he could not but ſeem a very loth ſom creature unto thee: Yet know this whoſoever thou art, be thou never ſ well deſcended, never ſo rich, wiſe, beautiful, &c. thy ſoul is through ſin thouſand times more odious and abomi *Pſal.* 77. 6. nable before God: Think well on this Comune with thine own heart about it *Iob.* 42. 6. it will make thee abhor thy ſelf in duſt and aſhes with *Job*, and with *Paul*, coun *Phi.* 3.8. all things to be dung, that thou mighteſt win Chriſt.

*Reaſ.* 2. That by this means man may ſee his own frailty and miſerable condition by nature, and that ſeeing his wretched and loſt eſtate in himſelf, he might be deeply humbled before God, that thereby he might reſt in no perfor mances of his own; for our beſt perfor

mances

nces are full of sin and corruption. *David* was humbled to the purpose er he was truly sensible of his sin, when *athan* the prophet reproved him; *I ve sinned* (saith he) *against the Lord*: *eter* wept bitterly after he denied his aster. 2. *Sam.* 12.13. *Mar.* 14. 72.

Where the sense of sin, and the wrath God hath a deep impression upon the art, there it will effect deep humiliation and hearty sorrow.

*David*'s sins were alwaies before im, he could take no rest in Conscience, ntil he found God reconciled unto im; now where sin in the true sense of hath this working on the Spirit, happy is that soul: But where on the contrary there is sin committed in a high nature, yet notwithstanding the heart is not t all moved to compunction and humiliation, but rather hardned: woful, and desperate is the condition of that soul. *Psa.* 51. 3.

Motives to move us to Humiliation.

First may be from Gods Command, *O Israel return unto me*; turn you from from your evil waies, For why will ye dy O house of Israel? Repent and turn you from all your evil waies, so iniqui-

ty

ty ſhall not be your ruine: there m
be an univerſal turning from all ſins, a
Deu. 30. a turning to God with the whole hea
2. *My ſon give me thy heart:* It is Go
complaint againſt the children of Iſrae
after he had brought them out of th
land of Egypt, into a land flowing wi
Milk and Honey, the joy of all Land
Then God ſaid unto them, *Obey m
voice, turn from the evil of your doing
for I am the Lord your God: but the
rebelled againſt me and would not hea*
Eze. 20 Shall God call to us to come unto him
8. and ſhall we reject his call? ſhall ou
Saviour Ieſus Chriſt beg of us to be re
conciled unto him, to come unto him
to take his yoak? his yoak is eaſy to
thoſe that will ly under it. Hath he pro
miſed to ſatiate the hungry ſoul? ſalva
tion to the repentant ſoul? doth he com
mand us to come unto him and drink i
we thirſt; not to ſip but drink? and
ſhall we reject this cup of Salvation?
O let the mercies of God conſtrain us,
and let his kindneſs draw us unto him.

Another motive to perſwade us to come, is the mercies patience, and long ſufferings of God with us for many

years

ears, it may be our whole life time, we
ve lived in sin, and in grievous sins; *and added blood to all our sins the sin of murther*
ll God spareth us, to see whether we
ll return unto him, and shall we yet
revolting and drawing back from
od; then considering the infinite mer-
of God, in providing the Lord Jesus
hrist, to be our Phisitian to cure our
eakness and imperfections, by his per-
t righteousness, and to accept of us in
d through him. Let these considera-
ns be as so many cords of love to
aw us unto God by speedy repen-
nce, and a present return unto God.
If we did but consider the blessed e-
te of that soul that is at peace with
od, and truly keep in our thoughts
e uncertainty of this life, and certainty
eternal life to the Godly, and death
the unregenerate: certainly we could
t be so lazy in our journy to heaven;
if reconciliation with God and eter-
tie were not worth the looking after;
t we should rather with that Disciple
hom Jesus loved out-run *Peter*, and get
st to the sepulchre. Let Jesus Christ *1 John.* 20. 4.
ave the chief room, yea all the room in
ur hearts.

A Prince is at peace, and ceaſe
war againſt a Rebel, a Traitor, yet
will not bring the Rebel before him,
into his ſpecial favour; yet the Lord
glory doth both towards us as enemi
ſtrangers, rebels, devils in our reconci
ation with him. O the wonderfull me
cy of God in Jeſus Chriſt, that he ſhou
be pacified wholy and throughly wi
thee. Out of Chriſt he is a conſumi
fire; in Jeſus Chriſt he is nothing e
but Love: and though there may be f
therly frowns and chaſetiſements fro
him, though he may for a time hide h
face, ſhut out thy Prayers, defer to ful
Promiſes; yet all theſe if thou art reco
*Heb.* 12, 8, 9. ciled in Chriſt, are out of pure love u
to thee: and thou ſhalt ſee it, and fe
it ſo in th... r end.

Queſt. *B... how muſt we come Chriſt, that we may be accepted?*

*Anſw.* 1. We muſt come humbl
ſtript of all ſelf-performances and duti
reſting wholy upon Jeſus Chriſt, as t
only means of our redemption.

2. We muſt return unto him hearti
with our whole heart; not keeping
part of our heart for ſin, and give Chri
th

he other part; we must come unto him o be our King, to rule us, as well as to ave us. In a word, we must come unto im as the Hart to the rivers of waters, s a Spouse to her beloved, with fervenly of Love and zealous affections and rdency of spirit, being sick of love for im: so come unto him, as esteeming ur selves lost without him, as our richs, our only pearl of great price.

3. Be earnest in Prayer unto God, hat he would grant you his good spirit, hat he would mollifie your hard and tony heart, and give you a heart of lesh; pray continually, pray without easing, and pray in Faith, with a confidence that God hears your Prayers, nd will in his good time answer them, ot for thy sake, but for his sons sake.

4. Attend upon the means of Grace in he ministry of the word, which is the only way and means God hath appointed or begetting of Faith in us: and search he Scriptures, the Word of God, they *are they that testifie of me*, saith our Saviour: and as you love your souls take care of disrespecting or sleighting the Word of God, and laying it aside as a

thing

thing not worth the looking into, fo
fleighting of it you fleight God himſelf
you are the greateſt enemies to you
ſelves in the world, in being ignorant o
the word of God, you are utterly diſ
armed againſt the temptations of Sata
when he aſſaults you. When we go t
war againſt a potent Prince or perſon,
we will not go without our arms, bu
in a poſture of defence; I beſeech you
let us conſider the ſtrength and power
of our adverſaries we have to deal with
all, the World, the Fleſh and the Devil,
three potent enemies, therefore labour to
be well armed out of the Magazine, the
word, the Word of God, which is for
doctrine, reproof, inſtruction, &c. and
then to your armor that you may be
compleat in the principal bag, the ſword
of the ſpirit of God: we know a ſouldier
is no body without his ſword; no more
are we ſpiritual ſouldiers without the
ſword of the ſpirit: for a man may
read and hear all his lifetime, yet if the
ſpirit of God go not along with him, in
accompanying him in his reading and
hearing it is all in vain, unleſs the
ſword of Gods ſpirit cut aſunder our

corrupt

corrupt hearts and affections, ſo as to underſtand the miſtery of the word of God, as well as the hiſtory of it barely.

The uſe of this doctrine ſhould be for exhortation to all ſorts of men and women in the world, to beware of ſin, and to ſhun it as the greateſt evil in the world, and more eſpecially of thoſe ſins which draw away our hearts and affections; and likewiſe to conſider the dangerous conſequences of ſin, and how dangerous a matter and thing it is to let looſe our hearts and affections to Satan.

Then it may ſerve for to admire the *Uſe* 2
wonderfull and unſpeakable love of our heavenly Father in Chriſt, that he will accept of us upon our unfained return unto him by repentance that our pardon is already ſued forth, if that we can by faith lay hold on it, and eſteem of the favour (in ſome meaſure) according to the worth of it.

It lets us ſee the miſerable condition of *Uſe* 3
them that claim no intereſt at all in this pardon.

Of the comfort of thoſe that can ex- *Uſe* 4
perimentally conclude (and by the ſpi-

rit of God witneſſing with their ſpirits) ſay, This pardon is ſealed unto me, I ſhall have the benefit of it, tho notwithſtanding my ſins reach up unto heaven, and cry mightily for vengeance againſt me, yet my whole alliance and ſole comfort and confidence is in the merrits of Jeſus Chriſt applyed by faith, I ſhall find mercy, for he that confeſſeth and forſaketh his ſins ſhall find mercy, but he that hideth them, ſhall not proſper.

I am one of them that confeſſe my ſins, and earneſtly deſire of God that he would break my ſtony and hard heart for them; and do without hypocriſie (if my heart deceive me not) unfainedly reſolve to forſake my ſins; therefore I though the worſt and greateſt of ſinners, ſhall accordingly find mercy.

*Tho. Ford.*

*Col.*

*Colloſſians* the 2. and the 6 verſe.

The words are theſe, *As ye have therefore received Chriſt Jeſus the Lord, ſo walk ye in him.*

THe bleſſed Apoſtle *Paul* after Chriſt had awaked him from his ſleep of ſecurity, and unſcaled the eys of his underſtanding, which were before darkened with that miſtineſs which the Devil like a Jugler caſt before him, did immediately after the Holy Ghoſt had enlightned him, preach Chriſt, and ſo like a principall work-man in Chriſts Church, and as a choſen veſſell to bear the name of Chriſt amongſt the Gentiles, did with all vehemency and ardency of ſpirit and affection, endeavour to build up a ſpiritual Church to Jeſus Chriſt; and in this Epiſtle to the Coloſſians (amongſt the reſt of his Epiſtles) he diſchargeth his truſt as a faithfull Ambaſſador of Jeſus Chriſt. *Acts.* 9. 4. *verſ.* 18. *verſ.* 15.

The whole chapter is as it were a glaſſe wherein we may ſee the fruit of *Pauls* Miniſtery; the words being a perſwaſive part moved from a good priniple.

For the better explanation of them, conſider in them, Firſt the guift receiC 2 ved;

ved; Secondly, the congratulation thereof.

1. The gift received, Jesus Christ.

2. The congratulation of the Gift, walk in him.

The words contain a serious exhortation, and the reason thereof.

The exhortation, Walk in Jesus Christ.

The ground and reason thereof, For you have received him.

As if the Apostle *Paul* should have said, you had Jesus Christ preached amongst you, by me and others of my brethren; you are not ignorant of that eternal weight of glory which Jesus christ hath purchased for you; therefore walk not according to the rudiments of this world, but walk according to the rules of Jesus Christ, for this is all that Jesus Christ requireth of you, that you would manifest your love unto him, in walking obediently before him; *If you love me keep my commandments*: so that the words are in themselves a Proposition, and do speak plainly thus much unto us.

*Ioh.* 14. 15.

*Doct.*

That the incomparable love of the Lord Jesus Christ declared unto us in the

the word, and laid open more abundantly in the Miniſtery of the Goſpel, ſhould be a ſtrong perſwaſion unto us to walk according to the rules of the Goſpel.

Or thus,

That Chriſts exceeding love unto us, in redeeming us from death and hell, ſhould be a ſtrong ty upon us to love JeſusChriſt. Every one that hears me, cannot deny, but muſt needs confeſs and acknowledge that the point is very reaſonable, and (I may ſay) very ſeaſonable in theſe apoſtatizing dayes of ours; that Love deſerves Love. Our Saviour ſpeaks of a deſerved love as a thing not to be looked on, not worth any reward: *For if ye love them that love you, what thanks have ye?* ſaith our Saviour, *Do not even the Publicans the ſame?* denoting unto us, that true love is of ſuch an extenſive nature that it ſheweth it ſelf even to our enemies: this is perfect and true love: *Be ye therefore perfect, even as your Father which is in Heaven is perfect.* Now the greatneſs of Jeſus Chriſts love is ſhewn in that he loved us when we were enemies unto him, ſtrangers and aliens from the common wealth

Mat. 5. 46.

verſ. 48.

of Israel. And how did Christ love us? was his love an ordinary love? That Christ the Son of God, co-equal with his Father, should become man; even the meanest of men (although by *Joseph* he was next heir to the Crown of *David*, yet he came in the very declining age of *Davids* Kingdom, to shew us that his Kingdom is not of this World, as *Joh.*8.25. he tells us, *My kingdom is not of this World*,) and should suffer a cursed death on the Crosse, for our sins, that we might be delivered from eternal misery, and from his Fathers wrath, and overcome death for us: Will not these considerations work our hard hearts to an humble frame, and perswade us to love God and our Lord Jesus Christ again? Is not the love of Christ to be esteemed by us? in that he being the Son of God, humbled himself, to become a servant to men, to make us Sons and joynt-heirs with himself? and of the children of wrath to make us heire of salvation?

Great is mens readiness, chiefly in these unsetled and giddy times, to gaze upon strange and uncouth sights, to run

to

to ſee things that are rare and are ſeldom ſeen; therefore now let me quicken your deſire, to behold a thing without compariſon, ſuch a thing as we may with a kind of aſtoniſhment and amazedneſs admire, but the eloquence of no man alive is able fully and effectually to expreſs: *Behold,* ſaith the Apoſtle, *what love the Father hath ſhewn unto us, that we ſhould be called the Sons of God. Behold, the Son of God made man, to dy for us, that we might be delivered from the ſlavery of Satan, and be made the adopted ſons of God.* 1 *Joh.* 3. 1. *Gal.* 4. 5.

I might inſiſt upon this point, not out of any hope I have to ſet out a benefit ſo ineſtimable: for the tongue of men and Angels cannot reach it: but as it were (as God ſaid to *Moſes*) to let you ſee the back parts of that perfect glory, which the dimneſs of our minds is not able to behold. *Exod.* 33. 23.

Now that we may be the better ſenſible of Chriſts love, let us conſider how and in what manner the Lord Jeſus Chriſt is pleaſed to reveal himſelf unto us in the Goſpel: and that in three particulars.

First, He uncovers and layeth open himself fully and manifestly in the Gospel: we have a whole Christ offered unto us; we have his offices, and the whole work of our redemption set down: *Search the Scriptures, for they are they that testifie of me*, saith our Saviour. We do in the Word of God as in a glasse, behold the proportion of Jesus Christ, when we compare the Old and New Testament together; for indeed it concerns us, and it is most needfull and necessary in this great work of our salvation (so that our faith may be the better grounded and confirmed) to note and observe the order and agreement of the Scriptures, both Old and New Testament: by this means Christ himself endeavoured to settle his Disciples Faith: for the Text tells us that he began at *Moses* and the Prophets, and interpretted to them in all the Scriptures the things which were written of him.

*Joh.* 5. 39.

*Luk* 24. 27.

We live in an age that men are so backward in following Christs pattern herein, that they are grown contemners and dispisers of the word of God, which plainly appears in that they divide the

New

New Teſtament from the Old, making a ſeparation of that which God hath joyned together: they will (it may be) carry the New Teſtament in their pockets, I and in their pates too, yet ſure I am it cannot be near their hearts, when they ſhall think themſelves too wiſe to read the Old, or give entertainment to it upon which the Patriarchs and our forefathers of old built their Faith, and by the light of which they found the way to heaven.

This was *Pauls* courſe for the eſtabliſhment of his hearers, he diſputed by the Scriptures; he ſaid no other things then that *Moſes* and the Prophets did ſay ſhould come: Theſe and the like ſayings we read often that the *ſayings of the Prophets ſhould be fullfilled*; This is done that the Scriptures ſhould be fullfilled: which argues the care and purpoſe the Spirit of *God* had to ground our Judgement upon the Scriptures, in ſo much that when we clearly behold thoſe things fullfilled which are recorded in them, we ſhould ſet the higher eſteem on them; comfort our ſelves in them, and ſtrengthen our Faith by them

*Act.* 17. 2 *Act.* 26. 22. *Mat.* 26. 56. *Mark.* 14. 49.

Take now a veiw of Christ in the Scriptures, and see first how he is represented in *Zacharias* prophecy; *Blessed*
*Luk.* 1. 67, 68, 69. *be the Lord God of Israel, who hath visited and redeemed his people.* There you have Christ termed the horn of our salvation; a Metaphor taken from beasts, wherein doth ly their chief strenght and power, giving us to understand that our saviour Iesus Christ is of full and absolute sufficiency to accomplish the work of our redemption; for *there is no other*
*Act.* 4. 12 *Name under heaven by which we can be saved*; But only in and through the
*Co.* 1. 19. Name and merrits of the Lord Iesus Christ.

It hath pleased the Father that in him all fullness should dwell: would you see Christ promised? read the 28 of *Esaiah* 16. *therefore thus saith the Lord, Behold, I lay in Syon for a foundation, a stone, a tryed stone, a precious Corner stone, a sure foundation.* *Psal.* 118. 22. *Matth.* 21. 42. *Acts* 4. 11. 1 *Pet.* 5. 6, 7. *Esai.* 11. 1. Would ye behold Christs Nativity? read *Luke* 2. 7. 10, 11, 12. *John* 7. 42. *Mich* 5. 2. Would you behold his Passion? *Esaiah*

53.

53. 7, 8, 9. Mat. 27, 35. would you ſee him Dead and Buried? read: Mat. 27. 50. 60. would you ſee his Reſurrection? read the 28. Math. 6. Iohn 20. 2. 15. 19. 26. Would you ſee his Aſſention? read Acts 1. 9. Would you ſee him at the Right hand of his Father in heaven? read Hebrews 1. 3. Would you ſee him coming from heaven to Judge the quick and the dead? read Matthew 25. 31. Thus you ſee in the firſt place how fully the Lord Ieſus Chriſt is ſet forth unto us in his word, in himſelf, which is the Word. *Ioh.* 1. 1, 2.

Secondly, Chriſt doth very friendly perſwade us to imbrace him in the Scriptures, and that upon very good grounds and reaſons: Firſt, becauſe he came purpoſely into the world to ſave us, *he was wounded for our tranſgreſſions, and broken for our iniquities, and with his ſtripes we are healed. Come unto me all ye that are weary and heavy laden, and I will give you reſt. Behold I ſtand at the door and knock*, ſaith Chriſt, he hath redeemed us from the curſe of the law, Beeing made a curſe for us. *Oh every one that thirſteth, come unto the waters,* *Mat.* 19. 13. *Iſa.* 53. 5. *Mat* 11. 28. *Rev.* 3. 20 *Gal.* 3. 13 *Iſa.* 55. 1.

*waters, and he that hath no mony, come buy, &c.*

Secondly, Christ doth very friendly perswades us to be reconciled unto him, by his Ambassadors, which he sends amongst us, the Ministers and dispencers of his Word and Sacraments: the Ministers of Christ, they are the Ambassadors of Iesus Christ, which bring his message unto his people; they do the work which they are imployed in by their Master; and Christ is pleased to set men apart purposely for this service, as S. *Paul* speakes. *Paul an Apostle of Iesus Christ, by the will of God &c.* and as Christ doth set some apart for this service, so he furnisheth them with gifts suteable to the service: as for example, *Zacharias* is apointed to propheſy; the busines is a weighty busines, therefore he is filled with the Holy Ghost, that he may be able to performe that great work.

2 *Cor.* 5. 20.

2 *Cor.* 1. 1.

*Luk* 1.67

God imploys Moses upon a service of great concernment; I will send thee to *Pharoah* saith God: I my Lord? saith *Moses*, I am not eloquent: the Lord presently upon *Moses* seeing his own insufficiency

*Exod.* 3. 10.

ufficiency: *I will be with thy mouth.* *Exod.* 4
*Iſaiah being in a viſion in the preſecne* 12
*of God, and ſeeing the nature of the ſer-*
*vice unto which he was called; cryeth-*
*out, woe is mee, for I am undon? after*
*this, one of the Seraphins touched his*
*mouth with a Coal from the Alter:* *Iſa.* 6.5.
*which gave the prophet a full ſupply of*
*race*: the ſame we ſee in *Ieremiah*, God
alling him, he began to complain of his
nſufficiency. *O Lord behold I am a* *Ier.* 1. 6.
*hild and cannot ſpeak*: well, the Lord
ook away his fear in beſtowing a com-
etency of gifts upon him, *I have put* *verſ.* 9.
*my words in thy mouth.* Chriſt ſet apart
is Diſciples for that office, and gave
he Holy Ghoſt unto them, promi-
ng to make them Fiſhers of men.
o that you plainly ſee it hath bin Gods
way, thorough the whole courſe of the
cripture, to furniſh them which he did
mploy, with gifts ſutable for the ſervice:
ake care therefore I pray you, of ſleight-
ng the Miniſters of God, or of the Am-
aſſadge which they bring, for in con-
emning them you contemn and diſpiſe
God himſelf; for what contempt you
hew to an Ambaſſador which repre-

ſents

ſents the Kings perſon, you ſhew to the King himſelf.

This is a Sin which our Land ſtands guilty of in a hight nature: we are grown to ſuch a heig t of pride and inſolency amongſt us, that Gods word and his Miniſters are had in leaſt eſtimation. A faithfull Miniſter of God is no more countenanced then a thing of nothing, which plainly appeares from our detaining from them their right and juſt due, even that which the law of God hath allotted and ſet apart for them: we have every Tradeſman now, even the meaneſt of the people, take upon them the high and great work of the Miniſtery; fomenting and prateing out their nonſence, to the great diſhonnor of his word and miniſtery. No wiſe man will ſend a fool of an errand, who will ſet a freſh Souldier over an army, or intruſt a dumb man with an Ambaſſadge? it were an odious imputation to the wiſeſt God to think him leſſe carefull in the buſineſs and diſcipline of his Church, then men are in their temporal affairs; yet theſe intruders theſe buſie-bodies in Gods buſineſs, go on with ſuch boldneſs and impudency

pudency (and the rather becauſe they are cheriſhed and maintained) as not thinking that God will ever call them to an accompt or tax them with that heavy ſentence *Ieremiah* 23. 21. *I have not ſent them yet they ran.* Or with Friend, how cameſt thou hither? The Lord awaken ſuch ſleepy-headed intruders, that they may know what it is to meddle with the great things of the Law of God. *Mat.* 22. 12. *Hoſ.* 8. 12

Thirdly, Chriſt is pleaſed to make known himſelf unto us by the graces of his ſpirit, which he workes in us; the ſpirit of God witneſſing with our ſpirit, that we are the ſons of God: the ſpirit of God is the key which opens the Cabenet of the Scriptures and preſents it unto us as the Miſtery of Godlineſs; men by nature are ſtone blind in the things of God, therefore untill they be regenerated and new born by the ſpirit of God in the inward, Man, it is impoſſible they ſhould diſcern the things of God, *that which is born of the fleſh, is fleſh, and that which is born of the ſpirit is ſpirit.* Man by nature of himſelf, hath nothing in him but corruption, *I* *Ioh.* 3. 6.

*was*

*Pſal.* 51. 5. *was born in iniquity ſaith David, and ſin was I conceived*: we are all *unprofitable ſervants*, all *the Children of disobedience*, and *the ſons of wrath: all the imaginations of mans heart are only evill, and that continually*. Now every regenerate man is by virtue of his new birth, a ſpirituall man, and the new birth is the gracious working of the ſpirit, therefore ſuch are called *ſpiritual men*, the whole ſeociety of the regenerate *a ſpiritual houſe*: the regenerate man ſaid to be born after the ſpirit, and to live after the ſpirit of God, being the application of thoſe precious Promiſes written in the Word of God, unto the Soul.

*Eph.* 2. 2. 3. *Gen.* 6. 5. 1 *Cor.* 2. 15. 1 *Pet.* 2. 5 *Rom.* 8. 5

Take care I beſeech you of *quenching the ſpirit* of God, or ſtifleing the motions of his good ſpirit within you. Thus you ſee the manner how Christ communicates himſelf unto us.

1 By his Word.
2 By his Miniſters.
3 By his Spirit.

Let us now proceed to the laſt clauſe of the doctrine, and let it ſerve for exhortation in the fear of God to exhort and perſwade us to walk according to

the rules of the Gospel, to have a more close communion with Iesus Christ then ever we had; doe not reject so great salvation.

Hath Jesus Christ purchased heaven for Believers? doth he continually knock at the door of our hearts for entrance, and shall we not let him in? Shall we still persist and go on in sin? in our drunkennes, prophanes, contempt of Gods word, of his Ministers? certainly if we do, if we will take no warning, but go on in the waies of the wicked, we shall receive the reward of the wicked: every man shall be judged according to his works: he that soweth righteousnes shall receive a sure reward; we must use diligence and care in the way to heaven. *Prov.* 22 8.

Who more laborious than the Husbandman, that doth desire to reap the fruit of his sowing? Who ought to be more diligent than a Christian, who intends to reap the hoped for fruit of eternal happines? we must not be loyterers in the way to Heaven, ways are for travellers, and not for gazers; therefore go on and see to your steps, let the word

of God be your conducter and leader; eſtrange not your ſelves from the word; let it precious unto you.

And the good ſpirit of God help your infirmities, and aſſiſt you in your ſpiritual warfare, that you may, like good Souldiers, under the banner of Jeſus Chriſt, *fight the good fight of faith*; ſo that you may attain the end of your faith, even the ſalvation of your ſouls, *Amen.*

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The

## The laſt Speech of *Thomas Ford*, being penned by himſelf, and delivered to me, *John Plaſs*, his own Brother by the Mother.

GEntlemen and Friends, I am yet a living object of your pitty, ere long my ſoul will be ſeperated from my body by an untimely, yet a wel-deſerved death. Bloud muſt be recompenced with blood, the Law of God commands it: the law of Man in ſubordination to Gods Law, hath brought me to the period of execution.

But that I may not minde my Barbariſm, ſo as to ſwallow it down without chewing, give me leave to lay open the heart of the fact, with the chief incendiaries thereupon attending, and that only in two particulars. Firſt, laying before you the perſon on whom I acted it, and the ſudden deprivation of life in the action. The perſon upon whom I acted

this bloody tragedy, it was not a ſtranger, but an acquaintance and friend, not a common acquaintance or friend, but a ſiſter, an only ſiſter, by fleſh and blood; and I can ſhew no reaſon could incite me to it, except it were for her over tender care and reſpect to me had, of which I am now truly ſenſible: other perſwaſions were nothing elſe but the jugglings and deluſions of that old enemy of mankind Satan, who *hath been a lyar from the beginning.*

The ſecond Scene in this cruell and bloody Tragedy, which much aggravates the fact, was the ſuddenneſs of the action, which robbed her of her life in a moment, without giving her any warning to prepare for heaven, ſo that as much as in me lay, I did deprive her temporal and eternal happineſs, without Gods great mercy. I might blaze this my cruelty with ſeveral other colours, but let theſe ſuffice to let you know the horridneſs of the crime.

Gentlemen, you know how for a long time my converſation amongſt you hath been very inconſiſtent to the goſpel of Jeſus Chriſt; I have plaied the Atheiſt

in

in my practice, though not in my profeſſion; I have acknowledged there is a God, but in my works I have denyed him; and Atheiſm in practiſe is the worſt ſort of Atheiſm. I have been in the higheſt nature, a rebel, a traytor againſt the King of Kings, endeavouring to unthrone God by not yeilding obedience to his commands, and he that plucks the King out of his throne is as bad or worſe, than he that ſaith there is no King.

Now that you may be the better ſenſeable how I have idolized my profeſſion, I will give you the Catalogue of ſins which our Saviour gives you in the ſeventh of *Mark*, the 21,22,23. verſes, for from within out of the heart of man proceeds evil thoughts, adulteries, fornications, murthers, thefts, covetouſneſs, wickedneſs, deceit, laſciviouſneſs, an evil eye, blaſphemies, pride, fooliſhneſs: all theſe ſins, have lain lurking, and been rooted in my heart originally, (being by nature the child of wrath) and have in ſome kinde or other been put in execution, though not in the ſame manner literally, as they lye in the

text, yet circumſtantially as they may be conſidered and applyed. But one main ſin which is not here rehearſed, hath been my mother ſin, to wit, drunkenneſs and exceſs, the abuſe of Gods creatures, this hath been the engine of this cruelty, and the door and inlet to all my miſery. Beware of this Lion-like ſin, leaſt it command you to do the ſame cruelty, give not the leaſt entertainment to it, as a cup and away; for it is the greateſt peece of witchcraft, that I know to betray the ſoul to the Devil. Thus I have given you a glimpſe of my wounds, now let me ſhew you my Phyſitian.

*This inſerted but really delivered.*

But Gentlemen, I muſt not forget one ſin which was almoſt ſlipt out of my memory, namely, the ſin of uncleanneſs, I do not mean with a woman; Gentlemen, there is other uncleanneſs than that with a woman, and there be ſome young Gentlemen in company, that looks upon me, which are guilty of the ſame, and know what I mean.

Then ſtooping to Mr. *Roſewell* he began upon the breach of Sabbath, ſaying;

Gentlemen, I have lived a long time amongſt

amongſt you, and indeed frequented the Church, but in all my time never kept one ſabbath to the Lord aright, as I ought to do, I beſeech you Gentlemen to have a ſpecial care of keeping the Sabbath, and ſlight not the Miniſters of God, who are his Embaſſadours: and truly I ſee apparently an imminent judgment hanging over the head of this Nation, upon the account of the Miniſters diſagreeing; for well may the ſheep be ſcattered, and the flock come to deſtruction, when the Shepherds quarrel, and go together by the ears.

Well, but now to my Phyſitian.

It hath pleaſed the Father that in Jeſus Chriſt all fulneſs ſhould dwell, and if all fulneſs, then the fulneſs of power, to effect and bring to paſs the work of our redemption; he is the horn, the ſtrength of our ſalvation: Thus God the Father from all eternity foreſeeing mans inability of ſtanding, did provide a remedy for his fall, the Son of God, the ſecond perſon of the Trinity, to take our nature upon him, and to dy a curſed death on the croſs, that we might live eternally in heaven, and now he ſits at

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the right hand of God, making intercession for us, that by a lively faith joined with contrition and mortification of the old man and sin in us, can lay hold of him, the right way to see the aboundant mercy of God in Christ, is to see our own misery by reason of sin, how lost and undone we are without him.

Behold what love the Father hath shewed unto us that we should be called the Sons of God. *Seemeth it,* saith David, (being moved by the Courtiers to entertain the offer of *Sauls* daughter) *a light thing to be the Kings Son in law?* and it is registred as a fruit of *Moses* faith, to prefer the rebuke of Christ before the title of the Sonne of *Pharaohs* daughter: between God and *Saul* what comparison? between the King of heaven, and the Daughter of *Pharaoh* what proportion? *David* might have been Son in law to *Saul*, yet not entituled to the Crown. *Moses* might have been the adopted Son of *Pharaohs* daughter, yet but a subject still. Seemeth it a light matter to us to be called the Sons of God, or to be the Sons of God, which is all one; this Prerogative which we

ve have by Chriſts blood, makes us eirs every one, *Not onely ſons, but eirs, joint heirs with Jeſus Chriſt*: ve are all made Kings and Princes by im, all of us intituled to a Crown of lory, an eternal weight of glory, which laid up for us in heaven, a moſt eſtimable benefit, which the tongue of en and angels are not able to expreſs.

O let, I beſeech you, the ſerious onſiderations of Gods mercies in hriſt, conſtrein us from ſinful courſes; t the words of me (a dying man) work n your ſpirits, that you may ſpeedily xamine your own hearts, how you and affected to a Saviour that offers imſelf to be yours, upon condition you ill leave your ſins and turn unto him y repentance.

Gentlemen, he were a deſperate man hat being condemned to dy would not ccept of the Kings pardon, if it were ffered. Behold here is a pardon from he King of Kings, here Jeſus Chriſt ffereth his Blood, if we do not wilfully efuſe it, in perſiſting and going on in a ourſe of ſin.

Gentlemen, be perſwaded I beſeech you

you to make your title good to heven; for temporal things we bend all might and main to make them ſure, as in purchaſing of Lands, ſettling of eſtates: what counſelling and contriving is there? Gentlemen, it is an eſtate of immortality, which will not fade away, labour to get a fee ſimple in this eſtate: get intereſt in Jeſus Chriſt, and let him be of ineſtimable value in your thoughts.

Thus Gentlemen, I thought it a part of my duty to eaſe my ſpirits to the world in hinting at particulars. I might have been abundantly more large; but let this be enough to comfort my friends and acquaintance, and the reſt of my well wiſhers for eternity, that although I am by an ignominous death deprived of this temporal life, yet I have good aſſurance of eternal life, and that my name is regiſtred in heaven, of which bleſſedneſs I ſhall by and by have a taſte, and a full conſummation at the day of Judgement, when we ſhall all appear before the Judgement ſeat of Chriſt to give up our accompts. And I beg of God to afford you his Spirit of Grace that you may be kept blameleſs un-

that day, and that you may be assured upon good grounds before you depart this world, that your names are written in heaven, and that you may say with the Apostle, blessed be God for this unspeakable gift.

The two and thirtieth *Psalm* was intended to be sung, but not sung; himself being desirous to finish his course in this life.

---

*His*

---

## *His* PRAYER.

O Lord our God, high and mighty King of kings, Lord of lords, the only Ruler of Princes, look down from heaven upon us miserable sinners, in and through the merits of the Lord Jesus, pluck us out of our sins and implant us into Jesus Christ; let us be living branches in that vine, living members of that head: remember these nations of *England*, *Scotland*, and *Ireland*, and in them the principal member thereof, govern thou him, whose right it is to be our Governour, implant thy grace in his heart, let the Kingdome, authority and power of

Jesus

Jesus Christ in the Gospel, be by him advanced; season his heart with wisdome from above, and defend him from his Enemies: remember the afflictions of *Ioseph*, comfort thy people after thou hast afflicted them, and for the yeares wherein thou hast shewed them tribulation, quench the fire of thine indignation, that is kindling amongst us, and consume us not for thy Name sake: Shew mercy unto *Sion*, build up the walls of *Ieruſalem*, and love it still. Be with me now that am to dye; Just, O Lord is it with thee to cast me into Hell, but here lyeth my comfort, Jesus Christ will receive me into his bosome, to whom, with thy self, and Comfortable Spirit, be praise and glory, dominion and majesty for ever.

And in whose name and words I fur-

I further call on thee, as my Sa
viour hath taught me to pray: *Ou
Father which art in heaven,* &c.

*Compared with the original Copies and examined by us,*

*William Sandbrook.*
P. M. R.

*Margaret Roch*

*Decembe*

*December the* 24. 1656.

*At the funeral of*
*Mr.* Thomas Ford *of* Rocheſter. Micah, *chap.* 7. *verſe* 8, 9. *at* Margarets Rocheſter,

By WILLIAM SANDBROOKE, P. M. R.

MICAH 7. verſe 8.

*Rejoice not againſt me, O mine Enemy, when I fall I ſhall riſe, when I ſit in darkneſs, the Lord ſhall be a light unto me.*

*V.* 9. *I will bear the indignation of the Lord, becauſe I have ſinned againſt him, until he plead my cauſe, and execute judgement for me, he will bring me forth to the light, and I ſhall behold his righteouſneſs.*

*V.* 7. *Therefore I will look unto the Lord*

*Lord, I will wait for the God of my salvation, my God will hear me.*

## SECT. I.
### The Preface.

*Brethren,*

YOu know and ſee, and I do believe are ſenſible of what the occaſion of this ſad meeting and aſſembly is. Times and opportunities of this nature, eſpecially in ſo ſtupendious and aſtoniſhing an inſtance we have in hand, muſt be made uſe of for our good; you all grant the perſon deceaſed is no way advantaged by this exerciſe.

1. Except we run to the Alylum of Purgatory.

2. And fly to thoſe rotten ſhifts of Dirges and Requiems of *Rome*, which you all I believe know the Church of *England*, with all other profeſt Proteſtants, and the Reformed Orthodox Churches have juſtly exploded,

1. As the doctrine of *Antichriſt*.

2. As a parcel of Heatheniſh abominations.

*Ergo*, This the occaſion.

Now in the next place, let me alſo acquaint

acquaint you with a paragraphe more in this preface to my work.

2.

The occaſion of my being limited up to the text.

It was I underſtand, his own requeſt (that it comeing often upon his thoughts) it might be the remembrance of him in his Funerall obſequies, and might be to appeare in this confidence upon the Churches hope, the Lord: *Rejoyce not O mine enemy.* I ſhall make no long furrows upon his back; it is ſufficient what hath been already done, and now it is totally in vain for any aſſiſtancet owards him, Except to rake up the aſhes of ſo great a crime: therefore letting theſe things paſſe as well known to you already.

Sect 2.

The text it ſelf.

Wherein Ile not trouble you with dependance.

The words are a diſtinct paragraphe in themſelves, and may be kept entire within their own limits, bounds, and con-

ſines: ſo according to my old method of for expoſition of the text, take this.

The ſum.

This is eaſily reſolved in this iſſue.

The ſure ſtay, ſupport and ſetleneſs of the Church, and by conſequence of every Beleever, in their utmoſt deſertions greateſt declinings from God by tranſgreſſion againſt,

1 The apprehenſion of Divine wrath ſincking their ſpirits for ever.

2 The inſolent inſulting of adverſaries.

1 They ſhall ſee.

2 God to be light to them.

This being the ſum of the whole text, take the Analyſis of the 8 verſe, for that is all: I can or will meddle with at this time.

1 The ſtate of the Church and every Beleever in that condition ſhe is fallen.

2 The ſucceſſe of this.

The adverſaries tryumph and rejoyce.

3 The ſtate of recovery with a ſecret check to the malicious pride of inſolent adverſaries.

Rejoyce not.

For

For the reſt of the particulars my time nor ability of body, nor ſtrong lunges to keep on in a ſtrong carreer, in a long and vexing winded diſcourſe, will not admit mee, (therefore Ile be briefe) if you expect it.

1 Pardon my inabilities I am aged.

2 Seek it where you know you may have it.

Theſe things ſuppoſed, let me now come ſeaſonably to my laſt

4 Theorems.

1 The beſt of Churches; Saints, or perſons, may fall deeply into groſſe tranſgreſſions.

2 The enemies to the Church and Saints have an akeing tooth and obſtinate ſpirit of inſulting and vaporing over the Church and Saints, in their fallings, in this their ſadd and deep declining by tranſgreſſion.

3 In this diſtreſſe of falling, and the exultancy and proud inſolency of oppoſition they ſhall ariſe again, and the glory of the Lord ſhall appear upon them in light.

Theſe are the Theorems which I

muſt proſecute diſtinctly, therefore pray take this to be the firſt.

1. Theorem.

Saints may fall into groſſe and very deep tranſgreſſions or ſins againſt God.

The demonſtration of this Theorem is firm upon theſe principles.

1 The infinite and indeed unlimited liberty and authoritative power the infinite God hath over the creature, to do with it what he pleaſeth.

Ergo

1 To leave and deſert when hee will.

Thence

2 To give them up to themſelves.

2 The naturall principles of the creature (being thus left without any limits or bounds to its own propenſions) from
*Rom.* 1 preſervation, it muſt follow inevitablely that the ſprings or ſluces of corruption muſt break forth.

Ergo,

Churches and Perſons, nay Saints may ruſh into, and act in groſſe abominations.

Hence then from theſe principles le us wind up all into an argumentive form

Argumen

Argument.

1 Where there is an independant liberty in any cauſe to ſuſtain, or not to ſuſtain a created being, in a juſt regularity to his own will.

2 And ſtrong active principles in an eminent deviation from the eternall rule, there muſt be (and that unavoidably) a deflexion from that eternall rule.

1 But in the eternall God of Glory in Chriſt, there is this independant liberty by conceſſion of ſchooles and Fathers.

2 The creatures acting nothing by their own principles, but oppoſition to him and his rule and will.

Ergo

The creature may fall into the greateſt relapſes, groſſeſt ſins that ever any creature did.

Thus I have twiſted up my argument of reaſon into the forme of a ſillogiſme in mood and figure: and it being but reaſon which is dark, let me ſupport faith with Scripture.

And for this purpoſe Ile nominate but two places, which will ſtrongly evince the concluſion it ſelf.

2 *Samuel* chap. 11. chap. 12.
*Isaiah* 63 17.

These two places will joyn in issue to prove my conclusion against any the least opposition.

Wee will a little examine both: In the 11 Chapter you find very desperate acts of *Davids*.

1 His Adultery deflowring *Vriahs* *Vers.* 4. wife, *Bethsheba* to bear a child.

2 Murder upon the person of *Vriah*, *Vers.* 15. by his speciall comission sent to *Ioab* the Generall of his army.

Now do but observe the severall aggravations, and concatinations of other sins lincked together and centred in these two and then Judge.

1 Ingratitude to a faithfull servant and officer in his battles.

2 His cursed hypocrisy, in carrying *Vers.* 6. on his desperate designe.

1 *Vriah* must be sent for home, under pretence of favor, but in a reall intention that he might be murdered, or hide Davids shame.

But this was but the briding of his designe to the execution of murder upon so faithfull a friend and servant: there-

fore

fore he goes on.

2 *Vriah* muſt goe home to his wife, to hide *Davids* ſhame, that the baſtard might be made legitimate by *Vriah*, yet *Vriah* ſtands this attempt out, as unworthy of the ſpirit of a ſouldier, eſpecially a commanding ſouldier. *Verſ.* 8. *Verſ.* 9.

Yet *David* in a depth of hypocriſy towards faithfull *Vriah*, perſiſts, (with what brave reſolutions and what firm principles *Vriah* baulked the motion the text cleares,) and yet *David* hath another ſtratagem upon ſo faithfull a ſervant to hide his own ſhame- *Vriah*,

3 He muſt tarry but one day, and on the morrow he ſhall goe: to this *Vriah* condeſcends, and abode in *Hieruſalem* that day. *Verſ.* 12.

4 *David* goes on with new ſtratagems to hide his ſin, ſo adds ſin to ſin, under the pretence of doing him honor in an entertainment, he makes him drunk, (curſed hypocriſy) hoping when he was drunk he would do any thing: and now after the tranſgreſſions of adultery, and theſe ſubtile devices to hide the ſhame. *Verſ.* 13

Next comes the tragedy of poor innocent *Vriahs* murder.

All full of perfidious deceit and dissimulation in hypocrisy by *David.*

1 *Ioab* the Generall must be sent unto, to put *Vriah* upon the forelorn hope, where the Skirmish was hotteſt, and this
*Verſ.* 15. by commission from *David,* that *Vriah* might dye expresly.

2 *Ioab* Obeys *Davids* severe unjust and desperate command; and the issue is *Vriah* is slain. But it is not unworthy observation. *David* gives commission in his coole blood, and sedate resolutions, that *Vriah* being in the heat of battell, upon a desperate service, all his forces should retire and leave him naked, in the fury of the enemy (curſed treachery in *david*: yet *Davids* sin in this passage goes on to a higher stretch then this; for if you observe the subsequent passage you will find:.

3 *Ioab* to be an obsequious knave, to do any thing that the king commands him against a faithfull servant to *Ioab*
*Verſ.* 11. himself: shall I and my Lord *Ioab*?

1 To hide his sin and shame.

2 To accomplish his base lust with *Bethsheba.*

*Ioab* sends an accoumpt to *David,* that

that according to *Davids* command and directions given to him, *Vriah* is out of the way: theſe tidings being brought to *David*, he hath an other ſhift to his hypocriſy and cruell deſigne.

4 The ſword devoureth one as well as the other. *Verſ.*

Yet that he thought all things might be ſecure aud hidden, he takes her home, and makes her his wife. Well this done, *Verſ.* the thing did diſpleaſe the Lord. Thus far of *Davids* ſin of murder and adultery againſt God.

Having done thus farr in the buſineſs, the detection of the horrid unparralled villany in *Davids* ſins; the next buſineſs is to come in hand.

1 *Davids* arraignment by *Nathan* the Prophet: now in this we may conſider thus.

1 *Nathan* is ſent to him by commiſſion from the Lord, the God of Glory, to convince him of his guilt of this his ſin. *Chap.* 12.

2. By a wile of a parable, ſtates the queſtion ſo that *David* confeſſeth plainly, he had ſinned.

2. *Nathan* leaves him not in this ſad condition, under guilt, but preſently ap-

plies

plies peace, the *Lord hath put away thy sin*, yet gives him a chastisement temporall: hence then.

Persons under the apprehension of guilt, ought not to be left so: but promises of mercy ought after the detection of guilt to be applied.

Now Bretheren the next busines.

*Isaiah* 63. 17.

If you observe the connexion of the words, you will find the state of whole Churches under a sad state of dereliction: here in this verse, wee find not only

1 Outward transgressions, and those of a deep die, if you compare things with things.

2 Inward opposition, or an habituall frame of spirit: whence,

1 Outward transgressions did flow a hardened heart.

2 And the frame of the spirit corrupted. Out of all these my conclusions I will conclude. The Saints may be deserted and left to great transgressions, and a fearfull frame of spirit.

But we must go on to the other conclusions: but the time is almost past, and the time of the year unseasonable.

And

And now Brecheren (ſince we have brought our buſines thus farr,) let me inferr theſe few practique Corrolaries.

1 Let him that ſtandeth take heed leaſt he fall.

2 Keepe for the purpoſe vigilant eye over your own ſpirits.

3 Pittie thoſe that are fallen, and walk in darkneſs and ſee no light.

4 Preſume not upon examples: you know not whether Davids reſtitution may be yours.

This is from the ſecond concluſion,

Inſultanſy of ſpirit over diſtreſſed perſons, and falling ſinners is incident to man, eſpecially enemies.

Next take notice of this plaine iſſue.

4 As preſume not to act hainous tranſgreſſions.

5 So diſpare not under their burden. This is from the laſt propoſition of the three, gathered from the text: and ſo theſe three propoſitions in the firſt paragraphe are diſpatched.

Sect 2

The occaſion of this buſineſs, and application, to the remembrance of the perſon deſeaſed; and herein brevitie becomes

comes the time and ſeaſon, ergo.

Let me acquaint you with theſe few hints, which poſſibly you may hear more at large hereafter.

The occaſion I have told you already, and ſo need no further repetition.

The perſons condition is now in agitation.

1 His birth and education, with his parts and their improvements you all know, were to be highly approved of,

2 His converſation, and greatly prodigious act of ſin, in ſo near a relation, is too well known, for me to trouble your memories or greive your ſpirits a freſh.

Theſe things we grant to the moſt malevolent ſpirit, and contradicting ſpirit, we meet with; yet for his deportment in the time of his confinement ſentence and execution, ſome things muſt be ſaid.

1 Theſe reverend Divines faithfully that dealt with him, and moſt in frequency in the time of his confinement, can give a more ſtrict and ſevere accompt.

When

When I had the opportunitie to visit him, I found him in a sedate composure of spirit; I hope in the successe of their endeavours, and upon accompt examined with other things implicitely two great questions resolved,

1 Conviction of guilt of so great a transgression,

2 Yet this was not all but tenderness of contrition for this and other facts.

3 A totall relinquishing of any thing of humiliation or contrition for acceptation:

4 Only wrapt up himself in the armes of our Saviour Christ, as the only refuge,

Upon this accompt I did what I did and ought to do,

Let Momus carpe,

Wee will leave him to his own master, to him he stands, or falls, or suffers; only thus, it was his earnest desire to receive a sealing testimony from Christ in the ordinance, for his sealed confirmation of his interest in him,

And in this case I will doe it again upon like occasion, when they that except are reduced to the like condition,

upon

upon his ſuppoſed qualification, let malevolent ſpirits ſay what they will.

I ſay he died a Chriſtian: the teſtimony of this ſhall appeare to the ſhame of his Calumnators in print from his own hand. I confeſſe I have the original by me, but will conceale it yet.

I am yet confident his grand Adverſaries do not know what,

1 Hee found of the things of God in Chriſt.

2 Nor can ſo exactly compoſe a peece of a Beleevers ſpirit, as he hath done.

This you know to ſpeake in buſineſs of this nature, unuſual, yet ſeeing ſuch pettiſh fooliſh impertinances added in by ignorance and malicious beggerly pride I thought fit to acquaint you with my reſolutions. Ile juſtifie it againſt oppoſition, let proud malice ſwell untill it break.

28 MR 59

*Valete*

February. 20.
1656.